Synergy practice of religious tourism development in Bangkalan regency in the era of digitalization

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Abstract. This study aims to look at the potential of religious tourism in Bangkalan Regency, known for its high level of religiosity which is relevant to the majority of Indonesian Muslims. This research is very interesting to be studied, explored, developed and integrated through religious tourism package programs to preserve and also contribute to increasing Regional Original Revenue (PAD) in Bangkalan Regency. In this paper, the problem lies in the synergy carried out by the social structure in the effort to develop religious tourism in the digital era which is still lacking due to the lack of expertise in the insight of tourism management even though it is an opportunity in the development of religious tourism. The method in this study uses qualitative research with an interpretive approach that describes the tourism potential and the extent of synergy built by the social structure by looking at the functions of the existing social structure. The results of this study state that (1) The practice of social structure in the development of religious tourism is less synergized, there is a need for intensive guidance, especially in resource management (2) The importance of implementing social systems, cultural systems and personality systems in efforts to develop religious tourism in Bangkalan Regency. Therefore, the importance of tourism development, especially religious tourism with the pentahelix model, so that the potential in Bangkalan Regency can develop optimally.

Keywords: Synergy, Social Structure, Religious Tourism, Bangkalan Regency.

1 Introduction

Bangkalan Regency is the closest regency among other regencies on Madura Island to the city center of Surabaya which is connected to the Suramadu National Bridge. Efforts are made to develop tourism in Bangkalan Regency by improving the quality of infrastructure, both from transportation to other facilities in various tourist attractions so that many commuters are interested in stopping at tourist attractions in Bangkalan Regency so as to encourage economic growth and development and increase the income received. [1]. The infrastructure development of the Suramadu Bridge was carried out by the central government which connects Surabaya City with Madura, especially in Bangkalan as an access to make it easier to reach the island of Madura [2]. The number of tourist visitors entering Bangkalan Regency has increased due to the access that facilitates travel by land [3].

Various tourism potentials ranging from historical tourism, nature tourism, cultural tourism, and religious tourism are spread in Bangkalan Regency and this research focuses on religious tourism [4]. In Law of the Republic of Indonesia Number 10 of 2009 concerning Tourism, where various types of tourism activities are supported by various facilities and services provided by the community, entrepreneurs, government and local government [5]. On the other hand, tourism development requires social capital that plays a role in synergizing and accelerating the tourism development process such as cultural heritage tourism in Sawahlunto, Indonesia, with attributes of innovative leaders, trust, and strong historical ties with stakeholders [6].

Tribe & Paddison (2023) states that along with the development of the globalization era, tourism has become the country's foreign exchange earning machine [7] such as regions in Indonesia are able to develop tourism using digital technology optimally. The potential of tourist attractions has several purposes, including; (a) benefits both in economic terms in the form of foreign exchange and economic growth as well as from social aspects in the form of improving people's welfare and poverty alleviation, (b) alleviating poverty by creating jobs and overcoming unemployment, (c) meeting the recreational needs of the community, as well as lifting the image of the nation and strengthening the nation's identity, fostering love for the homeland through the use of domestic tourist attractions, (d) conserve nature,
environment and resources, and promote culture through tourism marketing, (e) strengthen friendship between nations by understanding religious values, customs and social life [8].

However, the concept of tourism must respect local customs, preserve the environment and have a real positive impact so that it can be enjoyed by the surrounding community and in general [8]. One of them is improving the standard of living of the local community by utilizing existing tourism potential. One strategy that the government can choose is to improve the standard of living of the local community by utilizing the existing tourism potential [9].

According to Yoeti (2008), tourism is said to qualify as a tourist spot because it fulfills three elements. First, something to see, which is an area that must be seen and witnessed. There must also be tourist attractions that are different from other areas. Second, something to do, namely tourist attractions have several activities that can be done so that tourists feel at home in that location. Third, something to buy, namely the area must have shopping facilities, especially souvenirs from the local community as souvenirs to take home [10]. One of the tourist destinations in Bangkalan is Aer Mata tourism in Buduran Village, Bangkalan Regency and until now many tourists visit even from outside the city. Usually, tourists make pilgrimages to the tomb to make pilgrimages and recite prayers. In order for visitors to enjoy the tour, the importance of tourism development, where there is a need to improve facilities, souvenir centers, and other aspects for an increase in visitors in the era of digitalization [11]. This is very suitable for religious tourism in this Regency, although it still needs further optimization.

One of the strategies that can be chosen by the government, especially local governments, to improve the standard of living of people close to local tourism is by debriefing in utilizing tourism potential integrated with the sophistication of digitalization by involving related social structures. As technology advances, it becomes easier to attract visitors because of easier marketing using digital technology. [12].

Tourism development is a development priority in the 2019-2023 RPJMD of Bangkalan Regency. Strategic issues in the RPJMD state that tourism is a potential regional sector. In addition, the Policy Direction contained in the RPJMD also states that Tourism Development will be carried out to support the regional economy. More specifically, Bangkalan Regency has a Bangkalan Tourism Development Master Plan which is a strong legal umbrella for tourism development that is integrated with all fields. The output is to optimize tourism development as one of the drivers of the regional economy and empowerment to the community around tourism.

Therefore, it is important for the government and other elements to consider developing tourism destinations, such as convenient facilities and infrastructure. In addition, it is recommended that they pay attention to better sanitation around the destination [13]. As with tourism in Taiwan, Zinan Temple is one of the Taoist temples in Taiwan, which shows the vital status of religious activities and beliefs. Creating religious products that tourists like through unique religious resources and conducting product differentiation competitions is very important for religious tourism to attract tourists [14]. As is the case in Iran, pilgrims' reasons for visiting the Holy Shrine of Imam Reza (AS) and the positive role of the pilgrimage in their religious experiences and healing practices. Pilgrims strongly associate shrines in Iran with the benefits of religious coping and spiritual, mental, physical and ritual healing [15].

Along with the development of sacred places such as historical places, religion and people who were honored in the past, many places in the area are now used as tourist attractions and places of worship in the area [16]. This is supported that Indonesia has been awarded the title as a meeting place for world religions, proven de facto and de jure, can coexist until now [17].

In this context, focusing on religious tourism which is also popular among Indonesian people especially those who are majority Muslim [18]. The concept of halal/sharia tourism can be an alternative solution. Halal tourism can be understood as a model of tourism services designed to meet the needs of Muslim tourists [19]. Each religious tourist spot provides its own attraction for tourists, the purpose is very varied not only economic motives but for preservation and increasing religious awareness and bringing attention to the general public [2].

From the above statement, to develop religious tourism in Bangkalan Regency, it needs to be integrated so that it does not become a separate unit. This is so that tourists who want to travel to Bangkalan can enjoy the tour and even other tours as well to be an option for traveling to Bangkalan with clear and integrated information between tours with integrated tour packages that are interesting to visit and explore. This is to preserve, promote, and increase public opinion for traveling and be able to increase PAD in Bangkalan Regency. This effort can be done by examining and exploring information about how the synergy of social structures in efforts to develop religious tourism in Bangkalan Regency in the digitalization era.

2 Research method

This research uses qualitative research with an interpretive approach to describe the topic, where this research departs from the facts in the field to then be formulated into models, principles, propositions, theories that are general in nature [20]. The research location is in Bangkalan Regency. The objects of this research are: a) The people of Bangkalan Regency and outside Bangkalan Regency who have been on religious tours. b) The Regency Government, especially the relevant Departments and Agencies. c) Tourism Managers.

The analysis is carried out on the data from the preliminary study, or secondary data, which will be used to determine the focus of the research. This means that before the researcher goes to the field, analyze first, and collect several issues or cases that are happening in the current era, to then become the focus of his research. This
process refers to the process of selecting, focusing, simplifying, abstracting, and transforming "raw data" [21]. Before conducting research and going to the field, researchers took data from journals about related contexts so that researchers could determine the focus of problems that occurred in the field. The topic to be raised is related to historical sites in Bangkalan Regency for tourism development.

Data analysis in qualitative research is carried out during data collection, and after data collection is completed within a certain period, the researcher has obtained approval from the research subject. While in the field, researchers analyzed in detail the results of the data obtained while in the field by making field notes as a researcher's guide in conducting research and these field notes could assist researchers in conducting a complete data collection analysis on related topics. Researchers conduct field research not only once, but need several times to the field so that data analysis can be strengthened with valid information data by triangulation. This analysis is carried out on data collected in the field so that it can be described and interpreted in research and conclusions drawn [22].

3 Results and discussion

3.1 The practice of social structure synergy in religious tourism in Bangkalan Regency

Tourism development is an important part of national development and has the potential to preserve, promote cultural diversity and increase economic growth. However, it is necessary to study its impact on socio-cultural degradation, natural resource depletion, economic environment, and pollution in Indonesia [23]. The digitalization era creates great opportunities for tourism development by utilizing technology in marketing tourism products. As a pilot project, tourism development needs to build an image as a leading tourist destination [24]. Tourism marketing efforts can be done digitally to the maximum. Tourism marketing can use mass media advertisements, billboards, and festivals yearly. Not only that, the digital channels used to promote tourism consist of social media, online booking sites and online guide e-books [25]. However, this cannot work if it is not balanced with the related social structure.

A system that is functionally integrated into a form of balance is an expectation to run things hand in hand, where the development of functionalism is based on the model of organizational system development, the basic assumption is that all elements must function properly [26]. This is also important to note in the practice of tourism synergy in Bangkalan Regency. Because basically tourism can go hand in hand if social systems are interconnected [27]. However, if the social function does not work well, it will stagnate and even cause setbacks in the development of tourism in this era of digitalization, such as the controversy over the construction of religious monuments in Brazil that aim to maintain Catholic religious hegemony and strengthen Christian identity amid the increasing presence of other religious groups. The case of the construction of the Santa Paulina monument and the Bible monument in Imbituba is also an entry point to discuss religious diversity and urban governance [28]. The following is an expression that explains the application of the social tourism system in Bangkalan Regency:

"Tourism in Bangkalan Regency that is included in PAD is TRK (City Recreation Park), besides that it is privately owned, village-owned, and foundation-owned. So, the only one whose results enter PAD is TRK, for the others it is still not systemized."

Lailatun Nikmah Head of the Disbudpar Regency Bangkalan
Interview 01 November 2022

From this explanation, that there is no structured coordination in an effort to increase PAD in Bangkalan Regency in order to optimize tourism, especially religious tourism in the Regency. This is corroborated by the expression that explains that most of them are still classified as privately owned and belong to foundations that are not systemized with the local government in an effort to establish directed coordination. If they are able to cooperate with related social structures, they will be able to empower, improve the economy, and generate income for PAD in Bangkalan Regency. This is because tourism development is an important part of national development and has the potential to promote cultural diversity and increase economic growth. However, it is necessary to study its impact on socio-cultural degradation, natural resource depletion, the economic environment and pollution in Indonesia. Government support and policy interventions have a significant role in controlling tourism growth and natural resource depletion in each region [23], [29].

When it comes to the concept of Talcot Parson who analyzes society as a social system. The nature of the system is the relationship between the parts that make up a whole, namely the social organism. Because the social organism is a system, the parts of the social organism (society) try to neutralize it. However, in practice, the functions that apply to tourism in Bangkalan are not well structured, especially at the macro level. Therefore, the role of all elements is important. A study in Bali found that about half of the young people there chose the tourism industry as their next career choice, but some also considered agriculture for the development of their villages, this can also be one example in the development of religious tourism in Bangkalan, especially in this era of digital technology [30].

On the other hand, the management carried out on each tour, especially religious tourism in Bangkalan Regency, also still needs guidance such as comparative studies with well-known religious tourism and synergizing with local governments such as "Wali Sembilan" religious tourism which has accountability and more systematic management. This is different from those in Bangkalan Regency which still lack human resources and openness with the government, following the expression of Bapenda for his complaints about tourism management in Bangkalan Regency:

"We suggest to the manager that there should be tickets,
and if there are no tickets, what is the PAD income. What is the contribution to the region? Because this is related to before establishing tourism, there are tourism requirements, one of which is to pay local taxes. Help contribute to the region. Where does the officer get his salary from, there must be a manager. So, the local government will help when the tax comes in.”

Ir. Erni Mardiati Kabid. Bapenda Regency Bangkalan, Interview November 08, 2022

From the explanation above, it is necessary to have synergy and provision from related social structures, because if there is no all awareness, then it cannot develop and this is contrary to the harmonization of all members of the social system of general agreement on established values or norms. This is where the role of these values as the integration of a social system [2], [31]. Meanwhile, culture is seen as a patterned, regular symbol, which is the target of actor orientation, aspects of the personality system that have been internalized, and patterns that have been institutionalized in the social system [32]. If developed properly, it has positive socio-cultural and economic impacts, but negative environmental impacts need to be considered. Level of education and involvement in tourism influence community perceptions [33].

Table 1. Number of visitors to religious tourism in Bangkalan Regency.

<table>
<thead>
<tr>
<th>No.</th>
<th>Type of Tourism</th>
<th>Year</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>SultanA Kadirun</td>
<td>2019</td>
<td>84.211</td>
</tr>
<tr>
<td></td>
<td></td>
<td>2020</td>
<td>8.392</td>
</tr>
<tr>
<td></td>
<td></td>
<td>2021</td>
<td>6.761</td>
</tr>
<tr>
<td>2.</td>
<td>AerMata Ebu</td>
<td>2019</td>
<td>604.017</td>
</tr>
<tr>
<td></td>
<td></td>
<td>2020</td>
<td>48.909</td>
</tr>
<tr>
<td></td>
<td></td>
<td>2021</td>
<td>16.317</td>
</tr>
<tr>
<td>3.</td>
<td>Syaikhona Kholil</td>
<td>2019</td>
<td>3.850.201</td>
</tr>
<tr>
<td></td>
<td></td>
<td>2020</td>
<td>525.471</td>
</tr>
<tr>
<td></td>
<td></td>
<td>2021</td>
<td>1.341.385</td>
</tr>
</tbody>
</table>


This is the importance of reconstructing the system in tourism practices in Bangkalan Regency in order to provide PAD in related Regencies. This is because there is tourism potential to be managed, improved to be able to contribute to PAD in the Regency. The following are tourist visits in several religious tours in Bangkalan Regency, including in Table 1.

From this explanation, it explains that the potential for religious tourism in Kediri Regency has the potential to be developed and there is synergy between tours so that visitors are able to increase such as tourism at the Syaikhona Kholil Tomb which began to increase after the Covid 19 Pandemic. However, in this context it is inseparable from the role of social structure in order to be able to optimize religious tourism in Bangkalan Regency. As research from Partelow (2021) proves that social capital can be the basis for community resilience in tourism development. Social capital enables collective action. Here is one of the interview excerpts:

“Religious tourism in Bangkalan is actually good, but it seems to be privately owned by those who manage it, it seems that there are no banners or other things installed as a form of support from the relevant local government.”

Nur Hayati, Religious Tourism Visitors Interview 01 November 2022

From the interview excerpt, it explains that the importance of the role of social structure in the development of tourism, because of the functional intertwining of roles as explained by Parson that something does not work properly if it does not support each other between the roles of the existing social structure [26]. If the development of tourism does not cooperate well, it will be unfortunate even though the potential for religious tourism in Bangkalan is quite attractive in addition to the concept of religious tourism, there is also history that needs to be preserved, and can provide input income to the local government [34]. The following is the role of social structure that needs to be considered, shown in Table 2. While in practice it is necessary to have stages in order to have a structured direction, where in this stage can be using the Pentahelix concept, shown in Table 3.

Table 2. Social structures involved

<table>
<thead>
<tr>
<th>Social Structure</th>
<th>Activities</th>
</tr>
</thead>
<tbody>
<tr>
<td>Academics</td>
<td>To help market and develop this area, academics can conduct research and create academic papers on the design of tour packages suitable for this area, and help promote through existing social media.</td>
</tr>
<tr>
<td>Government</td>
<td>First, what the government must do is solve the internal problems that exist in tourism management. Second, improve facilities and infrastructure because without qualified facilities it will be very difficult for tourists to visit, especially if there are foreign tourists. Third, the government must also provide training to the local community so that tourists feel comfortable traveling and can interact directly with the community. The accessibility and amenity points for this area are still very far from expectations. Therefore, to develop and market this area, the government must accelerate to prepare the two things above. Fourth, as part of the local government's support for this area is to include this area as one of the destinations that are interesting to visit.</td>
</tr>
<tr>
<td>Practitioners</td>
<td>Practitioners of this party can play a role in creating a dynamic tourism climate through investment injections. Because if you only rely on the strength that exists in the community and the government, it is still quite difficult to be able to develop, especially if it is only run by individual institutions. Innovation will also be very possible if there is financial support from the private sector so that through this innovation the public can find out the differentiation of the Madura halal area from other tours. This can be done in collaboration with travel, lodging and recommended souvenir centers and other parties.</td>
</tr>
</tbody>
</table>
One of the things that makes this party no less important is that this community can provide stimulation to local communities about optimizing their human resources, providing skill development training to capture market opportunities and so on so that the economic stretch as an indirect impact of tourism slowly begins to be felt by the community. The current condition is that the community around the tourism area is still unable to capture economic opportunities from the potential they have so that they need a touch of creativity through periodic training and mentoring to explore what products are worth selling based on locality and halal through existing resources.

Admittedly or not, the media is currently a very crucial party in tourism. New-made tourism very easily goes viral because of the mastery of technology. In this era, who controls the media, he will control the world. For the Maura halal tourism area, with its uniqueness, it will be very easy to be recognized by the power of this media as long as the 3 A requirements can be met. The existing conditions, promotion is still very minimal, although there are village blogs in several places that can provide an overview of the potential of the village, but these blogs are not well managed and rarely up date. The media, in this case, must be able to capture the interesting side of this tourist area so that it inspires people to be able to come to the location and take a closer look and feel the sensation.

### Table 3 Stages of religious tourism development pentahelix model.

<table>
<thead>
<tr>
<th>Formation Stages</th>
<th>Performers</th>
<th>Role</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Tour Package Integration Concept</strong></td>
<td><strong>Preparation</strong></td>
<td>Government</td>
</tr>
<tr>
<td></td>
<td>Vision Dissemination Establishment of Tourist Package Integration Concept</td>
<td>Conduct an academic study</td>
</tr>
<tr>
<td></td>
<td>Organizational Arrangement</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Academia</td>
<td>Identify tourism potential by conducting field research, analysis and conclusion</td>
</tr>
<tr>
<td></td>
<td>Tourism Management</td>
<td>Participate in formal and non-formal meetings with government and academics</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Formation of an official organization</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Participate in training provided by the government and academics</td>
</tr>
<tr>
<td></td>
<td>MSME Actors</td>
<td>Preparing promising local products to be used as souvenirs typical of the local area</td>
</tr>
<tr>
<td><strong>Implementation</strong></td>
<td>Government</td>
<td>Planning and budgeting</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Mentoring</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Training</td>
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<tr>
<td></td>
<td></td>
<td>Licensing</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Policy formulation</td>
</tr>
<tr>
<td></td>
<td>Academia</td>
<td>Training</td>
</tr>
<tr>
<td></td>
<td>Society</td>
<td>Improvement and rearrangement of tourism support structures</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Provision of supporting facilities in the implementation of the program</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Participating in training provided by the government and academics</td>
</tr>
<tr>
<td></td>
<td>Practitioners</td>
<td>Packaging of tourist product packages</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Provision of facilities and infrastructure for tourist destinations</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Promotion of tourism products</td>
</tr>
<tr>
<td></td>
<td>Media</td>
<td>Promotion and publication</td>
</tr>
<tr>
<td><strong>Monitoring and evaluation Preparation</strong></td>
<td>Government</td>
<td>Monitoring</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Evaluation</td>
</tr>
<tr>
<td></td>
<td>Academics</td>
<td>Feedback and improvement efforts</td>
</tr>
<tr>
<td></td>
<td>Society</td>
<td>Implementation of improvements based on feedback and evaluation from all stakeholders</td>
</tr>
<tr>
<td></td>
<td>Business</td>
<td>Evaluation of travel package creation based on traveler feedback</td>
</tr>
<tr>
<td></td>
<td>Media</td>
<td>Feedback for improvement efforts</td>
</tr>
</tbody>
</table>

Source: Data processed.
3.2 Social system in structural functional resources management

Religious tourism has its own attraction for tourists who have spiritual and interfaith values of tolerance that can serve as a guide to life. History and the diversity of Indonesia's natural beauty combined with spiritual values makes tourist attractions have their own beauty [35]. This is because Indonesia has long been known as a religious country. Many historical buildings or places have special meaning for tourists. In addition, the number of religious people in Indonesia is a potential for the development of religious tourism in Indonesia [36]. But what about when tourists visit religious tourist attractions really provide opportunities for the surrounding community to get income and also have a big impact on increasing PAD. This is not balanced with good management resources, so tourism management cannot be optimal, which shows the lack of functioning of the existing structure.

Parsons pursued social systems as the main program of functional building theory. The program is actually based on Pareto with the title social system [37]. In this system, Parsons takes the understanding of the concept of social action as a structured unity of social energy and action as a system. The social system is understood as the totality of interactions between individuals, forms of motivation, tendencies of good expectations of excitement and related circumstances, including other people, which are formed and enforced, forming cultural settings and signs. The individual action system has two aspects of excitement and orientation. Excitement is also referred to by Parsons as "cathetic" while orientation is referred to as cognitive, which is a form of human action which according to Parsons' view is for shows desires and ideas. Meet a large number of needs. The activity is analyzed in terms of desires, ideas, values and/or norms. The action system fills these elements from three forms, namely the social system, personality system, and cultural system. The following is an explanation:

3.2.1 Social system built to support the development of religious tourism in Bangkalan Regency

Parsons states that the system concept points to two things. First, Mutual dependence between parts, components, and processes but in this context the system built in the management, development of existing tourism in Bangkalan Regency is still dominant to be carried out in probadi or certain groups besides that the attitude of open access is very minimal with less awareness of managers in integration with the local government. Second, the general type of dependence between any complex and the environment that surrounds it. Meanwhile, boundaries regarding the concept of social systems are almost made in different ways in each of Parsons' writings at different times. Social systems can be seen as individual members of society who perform various activities or play various roles, within the general framework of the division of labor according to the duties and functions of tourism in general, but different from those in Bangkalan Regency tourism, especially religious tourism which still needs coordination with related parties. The following expression shows that it is very closed to related agencies: “If researchers or pilgrims want to visit the Syaikhona Kholil mosque for example for an interview, usually the local management provides the schedule, not us. Usually, we are from the tourism department, there are activities through Pokdarwis. Every tourist destination must have a Pokdarwis, namely a tourism awareness group. Once a year we hold Pokdarwis coaching activities. Only two years have passed since this pandemic. How to manage tourism, market it, how tourism can exist, that comes from Pokdarwis directly.” Lailatun Nikmah Head of Head of Disbudpar Bangkalan Regency

Interview 01 November 2022

Whereas the existence of social systems can provide a wide range of appropriate solutions and if successful, norms and values are internalized, meaning that norms and values become part of the actor's "consciousness" [38]. As a result, in pursuing actors actually serve the interests of the system as a whole. A social system consists of a number of individual actors interacting with each other in a situation that has at least an environmental or physical aspect, actors who are motivated in the sense of having a tendency to “optimize satisfaction” whose relationship to their situation is defined and mediated, in terms of a culturally structured system of shared symbols. This definition tries to build a social system according to the key concepts in Parsons' work, namely actors, interaction, environment, optimization, satisfaction, and culture.

3.2.2 Cultural systems that are built to support the development of religious tourism in Bangkalan Regency

Culture in religious tourism in Bangkalan Regency is formed from patterned, regular actions that are internalized until now, but it is unfortunate that openness in management and regulations built in each religious tourism in Bangkalan Regency lack of collective awareness, causing the potential of existing tourism is difficult to develop. In fact, if you look at the philosophy of tourism, apart from looking at activities to preserve as well as recreation, in accordance with the interests of tourists by promoting so that tourists visit widely. Parsons envisioned culture as the main force that binds the various elements of the social world. Culture is the primary force that binds systems of action. Culture has a special capacity to be a component of other systems. Thus, in social systems it is embodied in norms and values, and in personality systems it is internalized by actors. However, the cultural system does not solely belong to other systems, but also has its own existence in the form of knowledge, symbols and ideas. This aspect of the cultural system is available to the social
system and the personality system, but is not part of either system. As he does for other systems, Parsons defines culture in relation to other systems of action. So, culture is seen as patterned, ordered symbols, to which actors orient, aspects of internalized personality system, and patterns that have been institutionalized in the social system [26].

3.2.3 A personality system built to support the development of religious tourism in Bangkalan Regency

Actors in the structure form a personality system, which is controlled by certain actors resulting in inequality in access to regulation between social structures social structure. Whereas the existence of the functional structural concept explains that the structure in this context of religious tourism is able to run well if the existing functions are able to go hand in hand, but readiness still needs to be improved by the actors in the structure in synergy between structures so that religious tourism can be recognized by the wider community as well as the system in it goes hand in hand. The personality system is not only controlled by the cultural system, but also by the social system. This is not to say that Parsons disagrees with the freedom of the personality system. Personality is defined as an organized system of orientations and motivations for the actions of individual actors. Disposition-need forces actors to accept or reject objects available in the environment or search for new objects if the available objects cannot adequately satisfy need-dispositions. Parsons distinguishes between three basic types of need-dispositions. The first type compels actors to seek love, approval, etc., from their social relationships. The second type involves value internalization that causes actors to adhere to various cultural standards. The third type is the existence of expected roles that cause actors to give and receive appropriate responses [26].

From a series of explanations, it is explained that to overcome problems in tourism development in Bangkalan Regency, it is important to apply the Pentahelix model by activating the role of functional structures as explained by Parson. Moreover, in the digitalization era society, it is hoped that this concept will provide input to tourism operators, especially religious tourism in Bangkalan Regency.

4 Conclusion

From the explanation above, it can be concluded that the practices carried out by the social structure in the development of religious tourism in Bangkalan Regency are still lacking in establishing synergy between structures, the social system, especially resource management, is also lacking and there is a need for guidance and collective awareness in efforts to develop religious tourism in Bangkalan Regency, especially readiness to increase PAD in Bangkalan Regency, the need for reconstruction related to the functions of each structure that tourism development is not only for preservation but also for the welfare of the community, providing regional income and other aspects. Parson explains that the importance of a functional structural role in order to be able to run according to its function in the social structure in Bangkalan Regency. Therefore, the importance of tourism development, especially religious tourism using the pentahelix model so that the existing structure is able to play a role in accordance with its proper function.

5 Recommendation

The limitation of this research is the scope of the research, the scientific field of sociology. So, the researchers recommend a generalizable scope for further researchers with similar topics.

References


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